21: Asai--1 L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 144

"There is sometimes misunderstanding and confusion in the terminology of Formosans and Formosan tribes. Most of the present day inhabitants of Formosa are of Chinese stock from Fukien and Kwantung provinces, many of them Hakka Chinese. The original inhabitants, the aboriginal groups of Formosa, are of Indonesian stock. They belong to the Indonesian stock both physically and culturally. They number about 140,000 and this figure is relatively stable. They are generally divided into 13 tribes: Atayal, Saisiyat, Sedeq, Bunun, Tsou, Kamakanabu, Saaru, Ruka, Paiwan, Puyuma, Ami, Yami, and Siroiya."

21: Asai--1 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 174, 197

"Each of these tribes [MC: 13 Formosan aborigine tribes. See preceding paragraph in category 116] uses a different dialect, but the dialects belong, of course, to the common Indonesian language. The dialectical differences are great enough, however, so that the individuals of different tribes cannot understand one another. This indicates that since they immigrated into the Island, they have lived in separate communities and there has not been much communication between the groups. There are also divergent cultures in the different tribes."

21: Asai--1 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 592

"There are two types of family system: family unit system—that is small family system; and big family system."

21: Asai--1 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 592, 596 Bunun

"The big family system is found in the Bunun tribe. There is one big house (long house) similar to Borneo in which live the extended family. This includes couples of different generations, as well as several small families of equal generation. In each long house there are several compartments for each small family. The cooking and labor are in common. Descent in these families is patrilineal."

21: Asai--2 L-5 (1935-46) 1950 Formosan Aborigines
116, 594 Atayal

"The small family system is found in the Atayal tribe. The husband, wife and children live in separate houses."

21: Asai--2 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 594

"Other tribes prefer small family system but sometimes there are exceptions, and several families will live in one house."

21: Asai--2 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 591, 592 Ami

"The Ami tribe has a matriarchal system. The female owns the property and the house and inheritance is through her. The husband comes from another house. The keys of the granary are kept by the women."

21: Asai--2 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 592

"Generally, in the other tribes [MC: other than the Ami] we find a patriarchal system, and this principle is especially strong in the north among the Atayal and Bunun. The Paiwan and Puyuma in the south have both."

21: Asai--2 [5] L-5 (1935-46) 1950 Formosan Aborigines
116, 361

"The people live in villages consisting of from 10 to sometimes 200 houses. At present, all the tribes, excepting the Yami (?) tribe, live on the hills at about 1,000 feet above sea level. This is a malaria free area. In the Atayal and Bunun areas are isolated communities, each house standing alone without depending on neighbors. In other areas, the houses are in clusters."

21: Asai--2 [6] L-5 (1935-46) 1950 Formosan Aborigines
116, 583, 584

"All tribes have the custom of paying a 'bride price' for a wife. This consists of gifts, cooking pans, clothing. The young man needs one or two years of courtship before the girl will accept his proposal. In the Ami (Yami?) there is a kind of test marriage. The young man makes a visit every night to the girl's house and sleeps with her over a period of one or two years. Marriage is on the basis of free choice."

21: Asai--2 [7] L-5 (1935-46) 1950 Formosan Aborigines
116, 622

"The social structure patterns are varied and often complex. In Japanese writings on the life of Formosans, the chieftain of the village is often mentioned, but he is not the same kind of chief as in Africa or as in some places in Indonesia."

21; Asai--2-3 L-5 (1935-46) 1950 Formosan Aborigines
116, 621, 622, 626, 794 Atayal

"Among the Atayal, there are four ritual leagues called gagas in one community, each with its own chief. All four gaga are not always in one village. In one village there may be two. One part of the village will belong to one and the other [3] part to another. Among the gaga there is the head of the ceremonies. At present few ceremonies are practiced in the name of gaga. Membership in gagas is hereditary through the father. A man who immigrated into a village from another village would not be able to join the gaga of the new village. If he marries a woman of the new village, his son can join the gaga. It is possible to marry within the gaga. The gaga play an important role in social control."

21: Asai--3 L-5 (1935-46) 1950 Formosan Aborigines
116, 224 Atayal

"In Atayal, besides the ritual league gaga, there is the hunting league. These groups are not parallel to the ritual leagues [MC: see preceding paragraph in category 116]. The members of the hunting league always go together for hunting and each league has its own hunting area. They hunt for deer, fox, leopard, bear."

21: Asai--3 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 226, 396, 476 Yami

"Among the Yami there is a fishing league. (The Yami live between Formosa and the Philippines on a very small island.) The Yami live on fishing—not much agriculture. They are very skillful in constructing boats. There are one-man, two-men, and the largest are 10-men boats. In the construction of 10-men boats, 10 members are necessary. They form a union. Sometimes it takes more than a year to build a 10-men boat. The men who have built the boat always fish in that boat and always together. The fish is divided among them. Such groups are voluntary rather than hereditary."

21: Asai--3 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 171, 241, 622 Paiwan

"In the village of the Paiwan there is a chief. The villagers are all subjects of the chief. All land belongs to him and he has absolute power. Labor is performed by the order of the chief. The workers are given a portion of the crops. (This is similar to Marshall Islands.)"

21: Asai--3 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 775

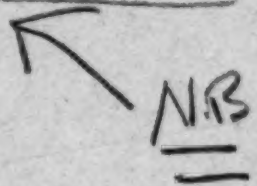
"Immortality is believed in. The soul will live eternally and after death the souls live in other worlds. They have a concrete idea of a land of death and know the direction of the land. The direction is usually the place of their origin. They people believe in multiple souls."

21: Asai--4 L-5 (1935-46) 1950 Formosan Aborigines
16, 775, 776 Yami

"The Yami believe in four souls. They say that their souls often go to visit a friend during a dream. The Yami have a distinct idea of gods and they have the idea of several heavens, but this is exceptional among Formosan tribes."

21: Asai--4 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 177, 756

"In almost all the tribes there are medicine men or women. Shamanism is also found in the Siroiya tribe. The Siroiya have become almost completely acculturated with the Chinese and speak Fukien Chinese. Their own culture has practically disappeared. Shamanism is not borrowed from the Chinese. Very detailed descriptions of Shamanism are found in early Dutch accounts."



21: Asai--4 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 171, 777, 787

"Dreams are important in divination. The lucky and unlucky days for hunting are told in dreams. Another kind of divination is by the Sisili bird. When they go hunting (whether for birds or for animals), they count the number of cries of the bird, and if the number is unlucky, they will go back to the village. This is an Indonesian type of divination."

21: Asai--4 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 721, 761, 775, 778

"The cult of headhunting was very general in Formosa, but at present it is engaged in very rarely. They believe in two kinds of death, natural and accidental. In natural death the soul goes to the land of death where it lives peacefully. In the case of accidental death, the soul does not go to the land of death but must wander around the spot where the person was killed. If the heads of the enemy are taken and brought back to the house, then the soul of the person killed will stay in that place peacefully. Such heads have mana and aid in growth of crops. Therefore, it is good to have as many heads as possible. They are offered food and wine on various occasions."

21: Asai--4-5 L-5 (1935-46) 1950 Formosan Aborigines
116, 177, 241, 769, 796

"A special ceremony takes place just after the harvest. In such ceremonies, wine and foods are offered to the souls of the ancestors, who live in the land of the dead. The people chant [5] ceremonial songs to make the souls come to the village. The dances last sometimes 24 hours in one week successively in Saisiyat. This is called the period of pastaai. The people bring rice and cooking utensils. The festival usually takes place in November. Through Chinese influence, there are sometimes two festivals, spring and autumn."

21: Asai--6 L-5 (1935-46) 1950 Formosan Aborigines
116, 141, 144

"Physical types: There are five different types—Atayal, Saisiyat, and Sedeq; Bunun; Tsou, Kamakanabu, Saaru; Ruka, Paiwan, Puyuma, Ami; Yami. They are all rather similar to the Igorot tribe in the Philippines."

21: Asai--6 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 583

"Bride-price is paid even in the matriarchal tribes. Among the Ami the amount is very small, but the bridegroom brings something to the bride."

21: Asai--6 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 171, 769

"There is a connection between the Formosan festival for the dead and the Urabon festival in Japan. When Buddhism was brought to Japan, the Japanese already had a festival honoring the dead, and they took up the Buddhistic form, though in India it was not very important. Much the same thing happened in Java until about the 10th century, when Islam was introduced."

21: Asai--6 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 868, 869, 882

"In the southern tribes, the Tsou and Paiwan, every village has a young man's house. The boys upon reaching a certain age must live and sleep there and adults are put in charge of their education. The boys are taught hunting, observance of ceremonies, law and religion."

21: Asai--6 [5] L-5 (1935-46) 1950 Formosan Aborigines
116, 872, 882, 177.87 Japan
636.87

"After the Japanese came in, the children were sent to school for four years and learned Japanese. The Japanese put the Formosans on reservations and restricted the number of visitors and also restricted the movements of the Formosans. At present young men's clubs are strongest among the Tsou."

21: Asai--6 [6] L-5 (1935-46) 1950 Formosan Aborigines
116, 173, 361

"They move their villages often. Many old sites have been found through excavations, and the oral traditions of the tribes have been studied."

21: Asai--7 L-5 (1935-46) 1950 Formosan Aborigines
116, 231, 241, 243, 177.24 Japan
636.24

NB
1

"Agriculture. Grow chiefly sweet potatoes, millet, peanuts. The fields are on the slopes of hills. They keep pigs—used originally for sacrifice. They grew dry field rice, but the Japanese started them growing wet rice. This was bad for their health as malaria would start up."

21: Asai--7 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 423

"Land tenure. In the Atayal tribe, some land is held in common. This common land has some ritual significance. Any piece of land which one family wants to cultivate can be used by that family. There is no fixed rule of possession of land, only the common land is fixed."

21: Asai--7 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 224, 462

"Agriculture is carried on by the women, the men hunt. Use bows and arrows and spears for hunting. They hunt deer, pigs, fox, bear, leopards."

"The Bunun have a clan organization. Takeshi is the word for 'family' name (i.e., lan name). The Bunun have such family names, the other tribes don't. Cannot marry ithin the same clan. The clan is important in ceremonials, social functions. In the unun, each clan has common ceremonies; members of the same clan go hunting to-ether."

21: Asai--7 [5] L-5 (1935-46) 1950 Formosan Aborigines
116, 561 Ami

"Age classes in Ami tribe."

21: Asai--7-8 L-5 (1935-46) 1950 Formosan Aborigines
116, 462, 752, 756

"Medicine men and women do different things. The medicine women are usually very sensitive and sometimes a little insane. They cure diseases, put hexes on individual's enemies. In Bunun they are very careful not to leave hair, etc. around so that they won't have a curse put on them. In the case of serious illness, they believe the person has the soul of the [8] father or mother in them. The medicine woman gives offering to the ancestors and asks that the spirits go away. If a person has pains in distinct places, the pain is caused by an enemy, and the medicine woman must make a counter-charm to make the pain go away."

21: Asai--8 L-5 (1935-46) 1950 Formosan Aborigines
116, 626, 776, 784 Yami

"There are many tabus among the Yami. They believe that anyone who goes against the laws will be killed by the gods."

21: Asai--8 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 681

"Enforcing of the laws. Penalties for breaking the laws are fixed. The injured person gets the amount of the penalty. If the crime was committed against the whole group, they all share in the penalty."

21: Asai--8 [3] L-5 (1935-46) 1950 Formosan Aborigines
116, 578, 619, 721

"The territory of each tribe is well fixed, also the hunting area. If one group enters into another's area, war will usually break out. The number of heads taken by each side decides who won the war. Sometimes there are quarrels between gaga in the same village."

21: Asai--8 [4] L-5 (1935-46) 1950 Formosan Aborigines
116, 113

"Japanese periodicals. Minzoki Kenkyu, Tokyo (The Study of Ethnology); now called Minzokugaku Kenkyu.

Nampo Dozoku (Southern Ethnology). Many articles on Formosa have appeared here."

"[MC: linguistic subdivisions of Formosan Aborigines]
a. Living Languages:

1.	Ataiyal	Northern
2.	Sedeq	Northern
3.	Saisiyat (or Saiset, Saisirat)	Northern
4.	Bunun	Central
5.	Tsou	Central
6.	Kanakanavu	Central
7.	Saaroa	Central
8.	Rukai	Southern
9.	Paiwan	Southern
10.	Puyuma	East coast
11.	Ami	East Coast
12.	Yami	Botel Tobago Is.

'b. Half-dead Languages: These people are bi-lingual: speaking Chinese and their proper Indonesian languages. They speak their proper Indonesian languages among the tribesmen to a limited extent and it is feared their languages will disappear in the near future.

1.	Kavalan	Northern
2.	Pazeh	Central west coast

3. Thao — Central [10]

'c. Dead Languages:

1. Ketagalan — Northern
2. Taokas — Northern west coast
3. Papora — Northern west coast
4. Babuza — West coast. It is called Favorlang by the Dutch missionaries.
5. Siraya — Central west coast. It is the language of the Bible translation of Gravius and the vocabulary of Utrecht MS Makatao and Taivoan belong to this group."

21: Asai--10 L-5 (1935-46) 1950 Formosan Aborigines
116, 197

" 'It is indisputable that these Formosan languages. . . belong to the Indonesian group of the Austronesian family, though some of them show traces of language-influence of non-Austronesian races, but the phonological, morphological and lexical differences between some of them are fairly great and it may be surmised that various strata of the Indonesian peoples immigrated to Formosa which lies at the northern end of the Indonesian district. For example, the northern languages Taiyal, Sedeq and Saisiyat show an interesting phenomenon in t' (Brandstetter s)>h. Peculiar non-Indonesian suffixes exist in Ataiyal and Sedeq. Tsou, Kanakanavu and Saaroa are open-syllabled and Tsou has a complex system of the tense-expression."

21: Asai--10-11 L-5 (1935-46) 1950 Formosan Aborigines-1-2
116, 197

"Our present knowledge of the Formosan languages does not permit us to construct a full table showing the affinity of each language definitively, but in view of the reciprocal relation of their phonology, morphology and vocabulary, the following table, though it is very rough, can be suggested.' [11]

- Northern Group
  - Original Ataiyal
    - Ataiyal Proper
      - Taikei-Dialect
      - Taiko-Dialect
      - Bunsiu-Dialect
      - Hakku-Dialect
      - Bandai-Dialect
      - (mixed with Sedeq)
    - Sedeq
      - Taroko-Dialect
      - Musha-Dialect
  - Saisiyat
- Bunun Group
  - Bunun
    - Northern Dialect
    - Central Dialect
    - Southern Dialect

- Tsou-Paiwan Group
  - Tsou
    - Arisan Dialect
    - Ruftu Dialect
  - Original Saarua-Kanakanavu
    - Saarua
    - Kanakanavu
  - Original Paiwan
    - Paiwan Proper
      - Southern Dialect
      - Central Dialect
      - Northern Dialect
    - Puyuma
  - Original Rukai
    - Rukai Proper
    - Taromaki
    - Tordukana-konadavanu
    - Mantaulan
- Ami Group
  - Ami
    - Northern Dialects
    - Central Dialect
    - Southern Dialect
- Batan Group
  - Batan
  - Yami

Proper (Philippine Islands)"